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Book Review: *Collaborating at the Trowel's Edge: Teaching and Learning in Indigenous Archaeology* Edited by Stephen W. Silliman

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Collaborating at the Trowel's Edge: Teaching and Learning in Indigenous Archaeology. Edited by Stephen W. Silliman. Foreword by Larry J. Zimmerman. Tucson: University of Arizona Press, 2008. xiii + 305 pp. Maps, photographs, tables, notes, references, index. \$65.00 cloth, \$35.00 paper.

This book is an outgrowth of a symposium presented at the 2005 Society for American Archaeology annual meeting and judged by the Amerind Foundation as the conference's outstanding symposium. The original symposium papers, further refined during an Amerind Foundation-sponsored seminar held in October of the same year, form the book's chapters. The volume's rather lofty goal, as set out in Silliman's introductory chapter, is to "redirect contemporary archaeology in many ways that are more methodologically rich, theoretically

interesting, culturally sensitive, community responsive, ethically aware, and socially just.”

The chapters in part 1 focus on field schools and workshops conducted in collaboration with tribal communities in various parts of the United States. While not all of these are actual field schools, the collaboration contributed to strengthened tribal involvement with archaeology. The focus of part 2 is on ways that the various authors believe archaeological training can benefit from revamping—ranging from “connecting decolonizing theories and critiques with realistic models of practice that will have an impact on the way mainstream archaeology is practiced,” to intertribal collaboration and cooperation, the need for a “pedagogical reformatting of archaeological method and theory” in academic settings, and the need to provide students “the opportunity to apply what they learn in the classroom context directly to their work.”

The two chapters in part 3 provide more general examinations of collaborative archaeology. Kent Lightfoot identifies two challenges to collaborative archaeology: “identifying the specific transformations that need to be made . . . to make it [North American archaeology] a truly collaborative endeavor,” and “implementing those changes . . . so that the entire field of archaeology may be touched and eventually transformed.” George Nicholas believes archaeology will benefit by melding scientific and community values through collaborative archaeological programs as a means of helping others understand the cultural differences each group brings to the process.

All of these chapters indicate the power archaeology can have when used in collaboration with tribal groups. Archaeological research, especially when conducted under the auspices of tribal governments, can contribute not only to academic research, but may well motivate a generation of Indigenous archaeologists. While none of the chapters in this volume deals specifically with Great Plains tribal groups, relationships between American Indian tribes and academics of the Great Plains have been models for collaborative relationships since the early part of this century, especially in the fields of anthropology and archaeology. Archaeology continues to expand its scope to include multiple perspectives, and this volume offers examples of ways archaeologists have found to make their research mutually beneficial to archaeologists and tribal groups. **Joe Watkins**, *Native American Studies Program, University of Oklahoma*.